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A  
DIRECTOR

For the Publique

Worship of God

Throughout the Three KINGDOMS  
OF  
*England, Scotland and Ireland.*

Together with an Ordinance of Parli-  
ament for the taking away of the Book

OF  
COMMON PRAYER

For establishing and observing of this present Directory  
throughout the Kingdom of England and Dominion of Wales.

Die Jovis, 13. Martii, 1644.

Ordered by the Lords and Commons assembled in Parlia-  
ment, That this Ordinance and Directory be forthwith  
printed and published.

John Brown, Cleric. Parliamentum.  
H. Ellynge, Cler. Parl. Di. Com.

LONDON:

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*Die Veneris, 3. Fannarii, 1644.*

An Ordinance of Parliament for the taking away of the Book of Common-Prayer, and for the establishing and putting in execution of the *Directory* for the publique Worship of God.

**T**he Lords and Commons assembled in Parliament, taking into serious consideration the manifold Inconveniencies that have arisen by the Book of Common-Prayer in this Kingdom, and resolving, according to their Covenant, to reform Religion according to the word of God, and the Example of the best Reformed Churches, have Consulted with the Reverend, Pious and Learned Divines, called together to that purpose; And do judge it necessary that the said Book of Common-Prayer be abolished, & the Directory for the publique Worship of God, herein after mentioned, be established and observed in all the Churches within this Kingdom: Be it therefore Ordained by the Lords and Commons Assembled in Parliament, That the Statute of the second and third years of King Edward the sixth, Intituled, The penalty for not using Uniformity of Service, and Administration of Sacraments, &c. And the Sta-

tute of the fifth and sixt yeares of the same King, Intituled, Uniformity of Prayer, and Administration of Sacraments, shall be used in the Church: And so much of the Statute of the first year of Queen Elizabeth, Intituled, There shall be Uniformity of Prayer, and Administration of Sacraments, as concerns the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year of the same Queen, Intituled, By whose Order, the Bible, and Book of Common-Prayer shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer: And so much of the Statute of the eighth year of the same Queen, Intituled, All Acts made by any person since Primo Eliz. for the Consecrating, Investing, &c. of any Archbishop, or Bishop, shall be good, as concerns the said Book; Be, and stand from henceforth Repealed, void, and of none effect, to all intents, constructions, and purposes whatsoever; And that the said book of Common-Prayer, shall not remain, or be from henceforth used in any Church, Chappell, or place of Publique worship, within the Kingdom of England, or Dominion of Wales; And that the Directory for Publique worship herein set



forth, shall be henceforth used, pursued, and  
observed, according to the true intent and  
meaning of this Ordinance, in all Exercises  
of the Publique Worship of God, in every  
Congregation, Church, Chappell, and place  
of Publique Worship within this Kingdom  
of England, and Dominion of Wales; which  
Directory for the Publique Worship of God,  
with the Preface thereof followeth. And it  
is further Ordained by the Authority afore-  
said, That there shall be provided at the  
charge of every Parish, or Chappelry in  
this Realm of England; and Dominion of  
Wales, a fair Register Book of Velum, to be  
kept by the Minister and other Officers of  
the Church; And that the Names of all  
Children Baptized, and of their Parents,  
and of the time of their Birth and Bapti-  
zing, shall be written and set down by the  
Minister therein; and also the Names of all  
persons Married there, and the time of their  
Marriage; And also the Names of all per-  
sons Buried in that Parish, and the time of  
their Death and Buriall: And that the said  
Book shall be shewed by such as keep the  
same, to all persons reasonably desiring to  
search for the Birth, Baptizing, Marriage,  
or Buriall of any person therein Registered,  
and to take a Copy, or procure a Certificate  
thereof

A  
D I R E C T O R Y  
F O R  
The Publique Worship  
O F  
G O D  
In the Three K I N G D O M S.



# THE P R E F A C E.

**I**N the beginning of the Blessed Reformation, our wise and pious Ancestours took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous in the Publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-prayer at that time set forth; Because the Masse, and the rest of the Latine Service being removed, the publique worship was celebrated in our own Tongue; many of the Common people also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, That the Leiturgie used in the Church of England (notwithstanding all the pains and religious intentions of the Compilers of it) hath proved an offence, not only to many of the godly at home; but also to the Reformed Churches abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the burden of it, the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many Godly Ministers and people who could not yield unto them, as by depriving them of the Ordinances of God, which they

they might not enjoy without conforming or Subscribing to those Ceremonies. Sundry good Christians have been by means thereof, kept from the Lords Table, and divers able and faithfull Ministers debarred from the exercise of their Ministry (to the endangering of many Thousand Souls, in a time of such scarcity of faithfull Pastors) and spoiled of their livelyhood, to the undoing of them and their Families. Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other worship, or way of Worship of God amongst us, but onely the Service Book; to the great hinderance of the Preaching of the Word, and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferiour to the Reading of Common-Prayer, which was made no better then an Idol by many Ignorant and Superstitious people, who pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance, and carelesnesse of saving knowledge and true piety.

In the mean time Papists boasted, that the Book was a compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition, and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreseen, but since hath come to passe) that the Leiturgie hath been a great means, as on the one hand to make and increase an idle and unedifying Ministry, which contented it self with set Forms made to their hands by others, without putting forth them-



themselves to exercise the gift of Prayer, with which our Lord *Iesus Christ* pleaseth to furnish all his Servants whom he calls to that Office: So on the other side it hath been (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many godly and faithfull Ministers, who have been persecuted and silenced upon that occasion, and to others of hopefull parts, many of which have been, and more still would be, diverted from all thoughts of the Ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Errour and Superstition, and for attaining of knowledge in the Mysteries of godlinesse, and gifts in Preaching and Prayer.

Upon these, and many the like weighty considerations, in reference to the whole Book in generall, and because of divers particulars contained in it; not from any love to Novelty, or intention to disparage our first Reformers (of whom we are perswaded, that, were they now alive, they would joyne with us in this work, and whom we acknowledge as Excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with thankfulnesse and honour,) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withall give some publique Testimony of our endeavors for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant: We have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with  
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flesh and blood, but with his holy Word, resolved to lay aside the former Leiturgy, with the many Rites and Ceremonies formerly used in the Worship of God: And have agreed upon this following Directory for all the parts of Publique Worship, at Ordinary and Extraordinary times.

Wherein our care hath been to hold forth such things as are of Divine Institution in every Ordinance; and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the generall Rules of the Word of God. Our meaning therein being onely that the generall heads, the sense and scope of the Prayers and other parts of Publique Worship being known to all, there may be a consent of all the Churches, in those things that contain the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like foundresse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needfull upon all occasions.



# A DIRECTORY

FOR

Publique Prayer, Reading the Holy  
Scriptures, Singing of Psalmes, Preaching of  
the Word, Administration of the Sacraments,  
and other parts of the Publique Worship of God,  
Ordinary and Extraordinary.

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*Of the Assembling of the Congregation, and their Behaviour in  
the Publique Worship of God.*



When the Congregation is to meet for  
Publique Worship, the People (ha-  
ving before prepared their hearts  
thereunto) ought all to come, and  
joyn therein: not absenting them-  
selves from the Publique Ordinan-  
ces, through negligence, or upon pre-  
tence of private meetings.

Let all enter the Assembly, not irreverently, but in a  
grave and seemly manner, taking their seats or places  
without Adoration, or Bowing themselves towards one  
place or other.

The Congregation being assembled, the Minister, af-  
ter solemn calling on them to the worshipping of the  
great name of God, is to begin with Prayer;

*In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord (in whose presence they do then in a speciall manner appear) and their own vilenesse and unworthinesse to approach so near him; with their utter inability of themselves, to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular portion of his Word then to be read: and all, in the Name and Mediation of the Lord Jesus Christ.*

The Publique Worship being begun, the people are wholly to attend upon it; forbearing to read any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in; as also from all gazing, sleeping, and other undecent behaviour, which may disturb the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyn with the Assembly, in that Ordinance of God which is then in hand.

*Of Publique Reading of the holy Scriptures.*

**R**eadng of the Word in the Congregation, being part of the Publique Worship of God, (wherein we acknowledge our dependence upon him, and subjection to him) and one Means sanctified by him for the edifying of his people, is to be performed by the Pastors and Teachers.

Howbeit,



Howbeit, such as intend the Ministry, may occasionally both reade the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonickall Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publicly read in the vulgar tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

• How large a portion shall be read at once, is left to the wisdom of the Minister; But it is convenient, that ordinarily, one Chapter of each Testament be read at every meeting; and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonickall Books be read over in order, that the people may be better acquainted with the whole body of the Scriptures: And ordinarily, where the Reading in either Testament endeth on one Lords day, it is to begin the next.

We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers; as the Book of Psalms, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done untill the whole Chapter or Psalme be ended: and regard is always to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publike performances.

Beside publique Reading of the Holy Scriptures, every person that can reade, is to be exhorted to read the Scriptures privately (and all others that cannot reade, if not disabled by age or otherwise, are likewise to be exhorted to learn to reade) and to have a Bible.

*Of Publique Prayer before the Sermon.*

**A**FTER Reading of the Word (and singing of the Psalme) the Minister who is to Preach, is to endeavour to get his own, and his hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to a more full Confession of Sin with shame and holy confusion of face; and to call upon the Lord to this effect;

*To acknowledge our great sinfulness; First, by reason of Original sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other sins, hath depraved and poisoned all the faculties and powers of Soul and Body, doth defile our best actions, and (were it not restrained, or our hearts renewed by Grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of Men. And next, by reason of actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many wayes accessory. Which sins of ours receive many fearful aggravations, we having broken all the Commandments of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not only out of Ignorance, & Infirmitie, but also more presumptuously against the light of our mindes, checks of our Consciences, and motions of his own holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not only despising the riches of Gods goodness, forbearance, and long-suffering, but standing out against many invitations and offers of Grace in the Gospel, not endeavouring as we ought, to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.*

*To bewaile our blindness of minde, hardness of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endea-*

endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so Zealous of his glory, and the good of others, as we ought: And to mourn over such other sins as the Congregation is particularly guilty of; notwithstanding the manifold and great mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, promises, vows, solemn Covenant, and other speciall obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt; so out of a deep sense thereof, we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law and heaviest Judgements inflicted upon the most rebellious Sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all sorts of spirituall and temporall judgements in this life, and after cast us into utter Darknesse, in the Lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, To draw near to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches and all-sufficiency of that onely one oblation, the satisfaction and intercession of the Lord Jesus Christ at the right hand of his Father, and our Father; and, in confidence of the exceeding great and precious promises of mercy and grace in the new-Covenant, through the same Mediator thereof; to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly, and earnestly to supplicate for mercy in the free and full remission of all our sins, and that onely for the bitter sufferings and precious merits of that our onely Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the holy Ghost: seal unto us by the same Spirit of Adop-

tion, the full assurance of our Pardon and Reconciliation, comfort all that mourn in Zion, speak peace to the wounded and troubled spirit; and bind up the broken hearted: And as for secure & presumptuous sinners, that he would open their eyes, convince their Consciences, and turn them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by Faith in Christ Jesus.

With Remission of sins through the blood of Christ, To Pray for sanctification by his Spirit; the Mortification of sin dwelling in, and many times tyrannizing over us, the quickning of our dead spirits with the life of God in Christ, grace to fit and enable us for all duties of conversation, & callings towards God & men, strength against temptations, the sanctified use of blessings and crosses, and perseverance in Faith, and obedience unto the end.

To pray for the propagation of the Gospel and Kingdome of Christ to all Nations, for the conversion of the Jews, the fulnesse of the Gentiles, the fall of Antichrist, and the hastning of the second coming of our Lord; For the deliverance of the distressed Churches abroad from the tyranny of the Antichristian faction, and from the cruel oppressions and blasphemies of the Turk: For the blessing of God upon all the Reformed Churches, especially upon the Churches and Kingdoms of England, Scotland, and Ireland, now more strictly and religiously united in the solemn National League and Covenant, and for our plantations in the remote parts of the World: more particularly for that Church and Kingdome whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove heresie, schisme, prophanenesse, superstition, security, and unfruitfulnesse under the means of Grace, heal all our rents and divisions, and preserve us from breach of our solemn Covenant.

To pray for all in Authority, especially for the Kings Majesty, that



that God would make him rich in blessings, both in his person & government; establish his Throne in Religion and Righteousness, save him from evill Counsell, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terror of all that do evill, and the great good of the whole Church, and of all his Kingdomes; For the conversion of the Queen, the Religious education of the Prince, and the rest of the Royall seed; For the comforting of the afflicted Queen of Bohemia, sister to our Sovereign, and for the restitution and establishment of the Illustrious Prince Charles, Elector Palatine of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament, (when sitting in any of these Kingdomes respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithful, and powerfull in their Ministry; and follow all their labours with abundance of success and blessing; and give unto all his people, Pastors according to his own heart; For the Universities, and all Schools and Religious seminaries of Church and Common wealth, that they may flourish more and more in Learning and Piety; For the particular City or Congregation, that God would powre out a blessing upon the Ministry of the Word, Sacraments, and Discipline, upon the Civil Government, and all the severall Families and persons therein; For Mercy to the afflicted under any inward or outward distresse; For seasonable weather and fruitfull seasons as the time may require; For averting the Judgements that we either feel or fear, or are liable unto, as Famine, Pestilence, the Sword, and such like.

And, with Confidence of his mercy to his whole Church, and the acceptance of our persons through the merits and mediation of our great High-Priest the Lord Jesus, To professe that it is  
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the desire of our soules to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our selves, and to all other Congregations of his people, according to the riches and excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the mysteries of Iesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward meanes thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Iesus our Lord, and in him, of the things which belong to our peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant (now called to dispense the bread of life unto his household) with wisdom, fidelity, Zeale, and utterance, that he may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and power; and that the Lord would circumsise the eares and hearts of the Hearers, to heare, love, and receive with meeknesse the ingrafted Word, which is able to save their soules, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of the World, the hardnesse of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all  
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*their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and worke for ever.*

We judge this to be a convenient Order, in the ordinary publique Prayers; yet so, as the Minister may defer (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgiveings, hereafter appointed, in his Prayer before his Sermon.

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*Of the Preaching of the Word.*

**P**Reaching of the Word, being the power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospel, should be so performed, that the Workman need not be ashamed, but may save himselfe, and those that hear him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the Originall Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole Body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of Belcevers; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, when ever God shall make it known unto him. All which he is to make use of, and improve in his private preparations, before he deliver in publique what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text

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of Scripture, holding forth some principle or head of Religion; or suitable to some speciall occasion emergent; or he may go on in some Chapter, Psalm, or Book of the holy Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it self, or context, or some parallel place, of generall sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brief sum of it; if short, a Paraphrase thereof, if need be: In both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In Analyfing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Division, nor to trouble their mindes with obscure termes of Art.

In raising Doctrines from the Text, his care ought to be, First, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the edification of the hearers.

The Doctrine is to be expressed in plain termes; or if any thing in it need explication, is to be opened, and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The Arguments or Reasons are to be solid; and, as much as may be, convincing. The illustrations of what kinde soever, ought to be full of light, and such as may convey the truth into the Hearers heart with spirituall delight.



If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the hearers with propounding or answering vain or wicked Cavils, which as they are endles, so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in generall Doctrine, although never so much cleared and confirmed, but to bring it home to speciall Use, by application to his hearers: Which albeit it prove a work of great difficulty to himselfe, requiring much prudence zeal and meditation, and to the naturall and corrupt man, will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his Auditors may feel the Word of God to be quick and powerfull, and a discerners of the thoughts and intents of the heart; and if that any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or Information in the knowledge of some truth, which is a consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other places of Scripture, or from the nature of that common place in Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: But if the people be in danger of an Errour, he is to confute it soundly, and endeavour to satisfie their judgements and consciences against all objections.

In Exhorting to Duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In Dehortation, Reprehension, and publique Admo-

tion ( which require speciall wisdom ) let him, as there shall be cause, not only discover the nature and greatnesse of the sin, with the misery attending it, but also shew the danger his hearers are in to be overtaken and surprized by it, together with the Remedies and best way to avoid it.

In applying comfort, whether generall against all tentations, or perticular against some speciall troubles or terrors, he is carefully to answer such obiections, as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of triall ( which is very profitable, especially when performed by able and experienced Ministers, with circumspection and prudence, and the Signes clearly grounded on the holy Scripture ) whereby the Hearers may be able to examine themselves, whether they have attained those Graces, and performed those Duties to which he exhorteth, or be guilty of the sinne reprehended, and in danger of the Judgements threatned, or are such to whom the Consolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthened with Comfort, as their condition upon Examination shall require.

And, as he needeth not alwayes to prosecute every Doctrine which lies in his Text, so is he wisely to make choice of such Uses, as, by his residence and conversing with his flock, he findeth most needfull and seasonable: and, amongst these, such as may most draw their soules to Christ, the fountain of light, holinesse and comfort.

This Method is not prescribed as necessary for every man, or upon every Text; but only recommended, as being found by experience to be very much blessed of God, and very helpfull for the peoples understandings and memories.

But the servants of Christ, whatever his Method be, is to perform his whole Ministry,

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of mans wisdom, but in demonstration of the Spirit and power, lest the Crosse of Christ should be made of none effect: Abstaining also from an unprofitable use of unknowne Tongues, strange phrases, and cadencies of sounds and words, sparingly citing sentences of Ecclesiasticall, or other humane Writers, ancient or modern, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the people, not at his owne gain or glory: Keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans person and place, and not mixing his own passion or bitterness.

5. Gravely, as becommeth the word of God, shunning all such gesture, voice and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the people may see all comming from his godly zeal, and hearty desire to do them good. And,

7. Astaught of God, and perswaded in his own heart, that all that he teacheth is the truth of Christ; and walking before his flock as an example to them in it; earnestly, both in private and publike, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So

shall the Doctrine of truth be preserved uncorrupt, many soules converted and built up, and himself receive manifold comforts of his labours, even in his life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Ministers in a Congregation then one, and they of different gifts, each may more especially apply himself to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

### Of Prayer after the Sermon.

**T**He Sermon being ended, the Minister is;  
*To give thanks for the great Love of God in sending his Son Iesus Christ unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Gospel, and the rich and heavenly Blessings revealed therein; as namely, Election, Vocation Adoption, Justification, Sanctification, and hope of Glory; For the admirable goodnesse of God in freeing the Land from Antichristian Darknesse and Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; For the Covenant; and for many Temporall blessings.*

*To pray for the continuance of the Gospel, and all Ordinances thereof, in their purity, power and liberty.*

*To turn the cheif and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart, and bring forth fruit.*

*To pray for preparation for death and judgement, and a watching for the comming of our Lord Iesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spirituell sacrifice, through the merit and mediation of our great High-Priest and Saviour the Lord Iesus Christ.*

And because the Prayer which Christ taught his Disciples



ples, is not only a Patern of Prayer, but it self a most comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas, at the administration of the Sacraments, the holding publique Fasts and dayes of Thanksgiving, and other speciall occasions, which may afford matter of speciall Petitions and Thanksgivings; It is requisite to expresse somewhat in our publique Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom.) Every Minister is herein to apply himself in his Prayer before, or after his Sermon to those occasions; but for the manner, he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalm be sung, if with conveniency it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismisse the Congregation with a solemn blessing.



## THE Administration of the Sacraments.

### And first, Of BAPTISME.

**B**APTISME, As it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a Minister of Christ, called to be the steward of the Mysteries of God.

Nor is to be administred in private places, or privately

but in the place of Publike Worship, and in the face of the Congregation, where the people may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Childe to be Baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the Childe may be Baptized.

Before Baptisme, the Minister is to use some words of Instruction, touching the Institution, Nature, Use and ends of this Sacrament: Shewing,

*That it is Instituted by our Lord Jesus Christ: That it is a Seale of the Covenant of Grace, of our Ingrafting into Christ, and of our Union with him, of Remission of sins, Regeneration, Adoption, and Life eternall: That the Water in Baptisme representeth and signifieth, both the Blood of Christ, which taketh away all guilt of sinne, Originall and Actuell; and the sanctifying vertue of the Spirit of Christ, against the Dominion of Sin, and the Corruption of our sinfull Nature: That Baptizing, or sprinkling and washing with water signifieth the cleansing from Sin by the Blood, and for the Merit of Christ, together with the Mortification of Sin and rising from Sin to newnesse of life, by vertue of the Death and Resurrection of Christ: That the Promise is made to Believers and their seed, and that the seed and posterity of the faithfull born within the Church, have by their birth, interest in the Covenant, and right to the Seel of it, and to the outward Priviledges of the Church, under the Gospel, no lesse then the Children of Abraham, in the time of the Old Testament; the Covenant of Grace, for substance being the same; and the Grace of God and the consolation of Believers, more plentifull then before: That the Son of God admitted little Children into his presence, embracing and blessing them, saying,*

*For of such is the Kingdome of God : That children by Baptisme are solemnly received into the bosome of the visible Church, distinguished from the world, and them that are without, and united with Beleevers ; and that all who are baptized in the Name of Christ, do renounce, and by their Baptisme are bound to fight against the Devil, the World and the Flesh : That they are Christians, and federally holy before Baptisme, and therefore are they baptized. That the inward Grace and virtue of Baptisme is not tyed to that very moment of time wherein it is administred, and that the fruit and power thereof reacheth to the whole course of our life ; and that outward Baptisme is not so necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemne or neglect the Ordinance of Christ when and where it may be had.*

In these or the like Instructions, the Minister is to use his own libertie, and godly wisdom, as the Ignorance or Errours in the Doctrine of Baptisme, and the Edification of the people shall require.

He is also to admonish all that are present,

*To look back to their Baptisme : to repent of their sins against their Covenant with God, to stirre up their faith ; to improve and make the right use of their Baptisme ; and of the Covenant sealed thereby betwixt God and their souls.*

He is to exhort the Parent,

*To consider the great mercy of God to him and his childe ; To bring up the child in the knowledge of the grounds of the Christian Religion. And in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himselfe and childe, if he be negligent : Requiring his solemn promise for the performance of his duty.*

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spiritual use, and the Minister is to pray to this or the like effect ;

*That the Lord who hath not left us as strangers without the*

*Covenant of promise, but called us to the priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his own Ordinance of Baptisme at this time: That he would joyn the inward Baptisme of his spirit with the outward Baptisme of water; make this Baptisme to the Infant a Seal of Adoption, Remission of Sin, Regeneration, and Eternall life, and of all other promises of the Covenant of Grace: That the childe may be planted into the likenesse of the death and Resurrection of Christ, and that the body of Sin being destroyed in him, he may serve God in newnesse of life all his daies.*

Then the Minister is to demand the Name of the Childe, which being told him, he is to say (calling the Childe by his Name)

*I Baptise thee in the Name of the Father, of the Son, and of the Holy Ghost.*

As he pronounceth these words, he is to Baptise the Childe with water: which for the manner of doing it, is not only lawfull, but sufficient and most expedient to be, by pouring or sprinkling of the water on the face of the Childe, without adding any other Ceremony.

This done, he is to give thanks and pray, to this, or the like purpose;

*Acknowledging with all thankfullnesse, that the Lord is true and faithfull in keeping Covenant and mercy; That he is good and gracious, not only in that he numbrellth us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his truth and speciall providence, he daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefits, purchased by the blood of his dear Son, for the continuance and increase of his Church.*

*And praying, That the Lord would still continue, and daily confirme more and more this his unspeakable favour: That he would receive the Infant now Baptized, and solemnly entred into the household of Faith, into his Fatherly tuition and defence, and remember him with the favour that he sheweth to his people; That if he shall be*



*betaken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; & if he live, and attain the yeares of discretion, that the Lord would so teach him by his word and Spirit, and make his Baptisme effectuell to him, and so uphold him by his divine power and grace, that by Faith he may prevail against the Devil, the World, and the Flesh, till in the end he obtain a full and finall victory, and so be kept by the power of God through Faith unto Salvation, through Jesus Christ our Lord.*

*Of the Celebration of the Communion, or Sacrament  
of the LORDS SUPPER.*

**T**He Commnion, or Supper of the Lord is frequently to be Celebrated: But how often, may be considered and determined by the Ministers and other Church Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publique warning be given the Sabbath-day before the administration thereof: and that either then, or on some day of that week, something concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feast.

When the day is come for administration, the Minister  
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having ended his Sermon and Prayer, shall make a short Exhortation;

*Expressing the inestimable benefit we have by this Sacrament; together with the ends and use thereof: setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare: How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungering and thirsting soules after Christ and his benefits: How great the danger, to eat and drink unworthily.*

Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgement unto himselfe: And on the other part, he is in especiall manner to invite and encourage all that labour under the sense of the burden of their sins and fear of wrath, and desire to reach out unto a greater progresse in Grace then yet they can attain unto, to come to the Lords Table; assuring them, in the same Name, of ease, refreshing and strength to their weake and wearied soules.

After this Exhortation, Warning and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it; The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him (the Bread in comely and convenient vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants: The Wine also in large Cups) having first in a few words shewed; That those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians, chap. 11. ver. 23. *I have received of the Lord, &c.*

to the 27. verse, which the Minister may, when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine, beto this effect;

**W**ith humble and hearty acknowledgement of the greatnesse of our misery, from which neither man nor Angel was able to deliver us; and of our great unworthinesse of the least of all Gods mercies; To give thanks to God for all his benefis, and especially for that great benefis of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all meanes of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefis are appli'd and sealed up unto us, which, notwithstanding the deniall of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other Name under heaven by which we can be saved, but the Name of Jesus Christ, by whome alone we receive liberty and life, have access to the throne of Grace, are admitted to eat and drink at his own Table, and are sealed up by his Spirit to an assurance of happinesse and everlasting life.

Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectuall working of his spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to blesse his owne Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to performe with suitable affections answerable to such an holy Action, and to stir up the like in the people.

The Elements being now sanctified by the Word and Prayer, The Minister, being at the Table, is to take the Bread in his hand, and say, in these expressions (or other the like

used by Christ, or his Apostle upon this occasion:)

*According to the holy Institution, command, and example of our blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you (There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants: ) Take ye, eat ye, This is the Body of Christ which is broken for you, Do this in remembrance of him.*

In like manner the Minister is to take the Cup, and say in these expressions (or other the like, used by Christ, or the Apostle upon the same occasion; )

*According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you, (Here he giveth it to the Communicants; ) This Cup is the new Testament in the Blood of Christ, which is shed for the remission of the sins of many; Drink ye all of it.*

After all have communicated, the Minister may, in a few words, put them in minde

*Of the grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.*

The Minister is to give solemn thanks to God,

*For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to intreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.*

The Collection for the poor is so to be ordered, that no part of the publique worship be thereby hindred.

### *Of the Sanctification of the Lords Day.*

**T**He Lords day ought to be so remembred beforehand, as that all worldly businesse of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the Day when it comes.

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The whole Day is to be celebrated as holy to the Lord, both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

That the diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publique worship of God, nor any other persons hindered from the sanctifying that day.

That there be private preparation of every person or family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such holy exercises, as may further dispose them to a more comfortable communion with God in his publique Ordinances.

That all the people meet so timely for publique worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyn together in all parts of the publique worship; and not depart till after the Blessing.

That what time is vacant, between, or after the solempne meeting of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons (especially, by calling their families to an account of what they have heard) and Catechizing of them, holy conferences, Prayer for a Blessing upon the publique Ordinances, singing of Psalmes, visiting the sicke, relieving the poor, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

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*The Solemnization of Marriage.*

Although Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankind, and of publike interest in every Common-wealth, yet because such as marry are to marry in the Lord, and have speciall

need of Instruction, Direction, and Exhortation, from the Word of God at their entering into such a new condition; and, of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawfull Minister of the Word, that he may accordingly counsell them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only; and they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of God. And the parties are to be of years of discretion, fit to make their own choice, or upon good grounds to give their mutuall consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three severall Sabbath-dayes in the Congregation, at the place or places of their most usuall and constant abode respectively. And of this Publication, the Minister, who is to joyn them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their purpose (if the parties be under age) the consent of the Parents, or others under whose power they are (in case the Parents be dead) is to be made known to the Church-Officers of that Congregation, to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first marriage. And in after-marriages of either of those parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with conveniencie it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of Marriage hath been published, the Marriage is not to be long deferred. There<sup>ore</sup>, the

the Minister, having had convenient warning, and nothing being objected to hinder it, is publickely to solemnize it in the place appointed by Authority for publique Worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of Publique Humiliation. And we advise that it be not on the Lords day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect :

*Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the Name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweetens every Relation (to be their Portion, and to own and accept them in Christ, who are now to be joyned in the Honourable Estate of Marriage, the Covenant of their God : And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate ; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becommeth Christians.*

The Prayer being ended, it is convenient that the Minister do briefly declare unto them, out of the Scripture,

*The Institution, Use, and ends of Marriage, with the Conjugall duties which in all faithfulnessse they are to perform each to other, exhorting them to study the holy Word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods Name in a thankful, sober, and holy use of all Conjugall comforts, praying much with, and for, one another, watching over, and provoking each other to love and good works, and to live together as the heires of the Grace of life.*

After solemn charging of the persons to be married, before the great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause, by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it : The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words,

*I N. do take thee N. to be my married Wife, and do, in the presence of God, and before this Congregation, promise and covenant to be a loving and faithfull Husband unto thee, untill God shall separate us by death.*

Then the Woman shall take the Man by his right hand, and say these words,

*I N. do take thee N. to be my married Husband, and I do, in the presence of God, and before this Congregation, promise and covenant, to be a loving, faithfull, and obedient Wife unto thee, untill God shall separate us by death.*

Then, without any further Ceremony, the Minister shall in the face of the Congregation, pronounce them to be Husband and Wife, according to Gods Ordinance; and so, conclude the action with Prayer to this effect,

*That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Iesus.*

A Register is to be carefully kept, wherein the Names of the parties so married, with the time of their Marriage, are forthwith to be fairly Recorded in a Book provided for that purpose, for the perusall of all whom it may concern.



*Concerning Visitation of the Sick.*

**I**T is the duty of the Minister, not only to teach the People committed to his charge, in publique, but privately, and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and in times of sicknesse to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of sicknesse and affliction, are speciall opportunities put into his hand by God, to minister a word in season to weary souls: because then the Consciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderneffe and love, to administer some Spirituall good to his soul, to this effect:

He may, from the consideration of the present sicknesse, instruct him out of Scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for triall and exercises of his graces, or for other speciall and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in

the Principles of Religion, especially touching Repentance and Faith ; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces ; as also touching the Covenant of Grace, and Christ the Son of God, the Mediatur of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former waies, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation, that are upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his finnes, of the guilt and desert of them, of the filth and pollution which the soul contracts by them, and of the curse of the Law, and wrath of God due to them ; that he may be truly affected with, and humbled for them ; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience, and rowze him out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holinesse, and to serve God in uprightnesse, although not without many failings and infirmities ; or if his spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour, then it will be fit to raise him up, by setting before him the freenesse and fulnesse of Gods grace, the sufficiency of Righteousnesse in Christ, the gracious offers in the Gospel, that all who repent and beleeve with all their heart in Gods mercy through Christ, renouncing their own Righteousnes, shall have life and salvation in him.

It may be also usefull to shew him, that death hath in it no  
Spiri-

Spiritualle evil to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for his people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyfull and glorious Resurrection to eternall life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for Heaven, so to disclaim all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast off them, who in truth and sincerity come unto him. Care also must be taken, that the sick person be not cast down into despair by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit for a door of hope to every penitent Beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him, to this effect;

*Confessing and bewailing of sin Originall and Actuell, the miserable condition of all by nature, as being Children of Wrath and under the Curse, acknowledging that all Diseases, Sickneses, Death, and Hell it self, are the proper issues and effects thereof: Imploping Gods mercy for the sick person through the Blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to*

work in him comfortable evidences of his love, to arm him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in Faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctifie all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithfull remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sicknesse, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his daies by the present Visitation, he may finde such Evidence of the Pardon of his sins, of his interest in Christ, and eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the salvation of his Soul; through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sicknesse, death, and judgement, and all the dayes of their appointed time so to wait untill their change come, that when Christ, who is our life, shall appear, they may appear with him in glory.



*Concerning Buriall of the Dead.*

**W**Hen any person departeth this life, let the dead body; upon the day of Buriall, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies, before it be carried to Buriall; are Superstitious: and for that, praying, reading, and singing both in going to, and at the Grave, have been grossly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for publique Buriall, do apply themselves to meditations, and conferences suitable to the occasion: And that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civill respects or differences at the Buriall, suitable to the rank and condition of the party deceased whiles he was living.

*Concerning Publique Solemne Fasting.*

**W**Hen some great and notable Judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to be sought and obtained, Publique Solemne Fasting (which is to continue the whole Day) is a Duty that God expecteth from the Nation, or people.

A Religious Fast requires totall abstinence, not only from all food (unlesse bodily weaknesse do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint;) but also from all worldly labour, discourses and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and such like, during the Fast; and much more from what ever is, in the nature, or use, scandalous or offensive; as, garish attire, lascivious habits and gestures, and other vanities of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of persons, as there shall be occasion.

Before the publique meeting, each Family and Person apart, are privately to use all Religious care to prepare their hearts to such a solemn work; and, to be early at the Congregation.

So large a portion of the Day, as conveniently may be, is to be spent in publique Reading, and Preaching of the Word, with singing of Psalmes fit to quicken affections suitable to such a Duty; but especially in Prayer, to this or the like effect;

*Giving Glory to the Great Maiesty of God, the Creatour, Preserver, and Supream Ruler of all the World, the better to affect us thereby with a holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften, and abase our hearts before him. Humbly confessing of sins of all sorts, with their severall aggravations: Justifying Gods righteous Iudgements, as being far lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for our selves, the Church and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according as the pre-*

sent exigent requireth) with more special importunity and importunement then at other times. Applying by faith the Promises and Goodnes of God, for Pardon, help & deliverance from the evils felt, feared, or deserved, & for obtaining the blessings which we need & expect, together with a giving up of our selves wholly & for ever unto the Lord.

In all these, the Ministers, who are the mouths of the people unto God, ought so to speake from their hearts upon serious and through premeditation of them, that both themselves and their people may be much affected, and even melted thereby; especially with sorrow for their sins, that it may be indeed a Day of deep Humiliation and afflicting of the soul.

Special choice is to be made of such Scriptures to be read, & of such Texts for Preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to humiliation and repentance; insisting most on those particulars, which each Ministers observation and experience tels him are most conducing to the edification, and Reformation of that Congregation to which he preacheth.

Before the close of the publique Duties, the Minister is, in his own, and the peoples name, to ingage his and their hearts to be the Lords, with professed purpose and resolution to Reform what ever is amisse among them, and more particularly such sins as they have been more remarkably guilty of; and, to draw neerer unto God, and to walk more closely and faithfully with him in new obedience then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the Publique duties of it, but that they are so to improve the remainder of the day, and of their whole life, in re-inforcing upon themselves and their families in private, all those Godly affections and resolutions which they professed in publique, as that they may be settled in their hearts for ever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin,

in removing of judgements, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people, by Jesus Christ.

Beside solemn and generall Fasts injoynd by authority, we judge, that at other times, Congregations may keep dayes of Fasting, as Divine providence shall administer unto them special occasions. And also that Families may do the same, so it be not on dayes wherein the Congregation to which they do belong, is to meet for Fasting, or other publike duties of Worship.

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*Concerning the observation of Dayes of Publique Thanksgiving.*

**W**Hen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of exhortation to stir up the people to the Duty for which they are met, and with a short Prayer for Gods assistance and blessing (as at other Conventions for publike Worship) according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or Mercy received, or of what ever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalmes is of all other the most proper Ordinance for expressing of Ioy and Thanksgiving, let some pertinent Psalmes or Psalmes be sung for that purpose, before or after the reading of some portion of the Word, suitable to the present businesse.

Then let the Minister who is to preach, proceed to further exhortation and Prayer before his Sermon, with speciall reference to the present work: after which let him preach upon some Text of Scripture pertinent to the occasion.

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The Sermon ended, let him not onely pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King and State (if before the Sermon they were omitted) but inlarge himself in due and solemn Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give Thanks: with humble Petition for the continuance and renewing of Gods wonted mercies, as need shall be, and for sanctifying-grace to make a right use thereof. And so, having sung another Psalm suitable to the mercy, let him dismisse the Congregation with a blessing, that they may have some convenient time for their rest and refreshing.

But the Minister (before their dismissal) is solemnly to admonish them, to beware of all excesse and riot, tending to gluttony or drunkenesse, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnal, but spiritual, which may make Gods praise to be glorious, & themselves humble and sober, and that both their feeding and rejoycing may render them more cheerfull, and enlarged further to celebrate his praises in the midst of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more praise and Thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the Publique meetings that day, a Collection is to be made for the poor (and in the like manner upon the Day of Publique Humiliation) that their loyns may blesse us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of Christian love and charity one towards another, and of rejoycing more

and more in the Lord, as becometh those who make their joy of the Lord their strength.

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*Of Singing of Psalms.*

**I**T is the duty of Christians to praise God publickly by singing of Psalms together in the Congregation, and also privately in the Family.

In singing of Psalms, the voice is to be tunable and gravely ordered: But the chief care must be, to sing with understanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyne herein, every one that can read is to have a Psalm-book, & all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling Officers, do reade the Psalm, line by line, before the singing thereof.

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*An Appendix touching dayes and places for Publique Worship.*

**T**HERE is no Day commanded in Scripture to be kept holy under the Gospel, but the Lords-day, which is the Christian Sabbath.

Festival dayes, vulgarly called Holy-dayes, having no Warrant in the Word of God, are not to be continued.

Nevertheless, it is lawfull and necessary, upon speciall emergent occasions, to separate a day or dayes for Publique Fasting or Thanksgiving, as the severall eminent and extraordinary dispensations of Gods Providence shall administer cause and opportunity to his people.

As no place is capable of any holines under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawfull or inconvenient for Christians to meet together therein for the publique worship of God. And therefore we hold it requisite that the places of publique assembling for worship among us, should be continued and employed to that use.

